With regard to the appointment of a resident Medical Officer at Kottayam, the Darbar Physician says that there are now three Medical officers there and that it is their duty to work by turns, so that there may always be some body to be in charge of the patients. The Darbar Physician promises to enquire whether this is not the practice now, and if not, to issue the necessary instructions in the matter.

Orders will be issued for the sinking of a well in the Kottayam hospital.

With regard to your representation that there is not sufficient accommodation in the Kottayam hospital, the Darbar Physician has sent up a report to the Government on the subject and the Government will pass orders after considering his report.

Your other suggestions along with those relating to the appointment o nurses in all hospitals are noted.

112. Need for deputing a male and a female attendant in each hospital to wait on Cheramar patients.

Mr. Paradi Abraham Isaac (Member, Nominated) as the Secretary of the Travancore Ancient Dravidian Races League,conveyed the thanks of the league for the the proposal to appoint a special officer as the protector of the depressed classes. As the vital need of the depressed classes was land and as the Land Revenue Commissioner alone could supply that need, he prayed that Mr. Robinson might be appointed *exofficio* special officer for the depressed classes, especially because he, as Devicolam Commissioner, had become intimately acquainted with the economic condition of those classes who were mostly employed as coolies in the Devicolam Division.

The Member stated that, at the two previous sessions of the Assembly, he had represented the need for the change of name of his race from 'Pulaya' into 'Cheramar'. The Metropolitan of the Mar Thoma Syrian Church, the Roman Catholic Church authorities and the Anglican Church had approved the terms 'Cheramar' and 'Sambavar' being used in their utterances and communications instead of 'Pulayas' and 'Parayas' respectively. He therefore requested that orders might be passed for the terms 'Cheramar' and 'Sambavar' being used in all official correspondence instead of the terms 'Pulaya' and 'Paraya' respectively and that notifications to that effect be published in the Gazette on the lines of the Notification regarding the change of the name 'Shanar' into 'Nadar'.

The Member also requested that two representatives from his community might be made members of the Legislative Council.

The Member then pointed out that the full fee concession sanctioned to Cheramar students in High Schools was not by itself sufficient to promote the education of his community and prayed for full fee concession being granted to Cheramar students in all the Government Colleges, as also in aided schools and all technical schools in the State. He suggested that a scheme of scholarships to be called 'Cheramar Scholarships' be instituted for the benefit of the students belonging to his community, consisting of five scholarships of the value of Rs. 7 each in each taluk for secondary education and three scholarships of the value of Rs. 15 each in each division for collegiate education. He stated that the Governments of Mysore and Cochin had passed orders for exempting all the students of the depressed classes from the payment of examination and admission fees as also the free supply of books, slates, and clothing, and for making provision for midday meal, etc., and the Member requested that similar concessions might be extended to them in Travancore also. Referring to the order of the Mysore Government 11180-250 Edn. 498-20-1, dated the 25th May 1921, *re.* the education of the depressed classes, the Member said that special schools—both Vernacular and English—were absolutely necessary for spreading education among the Cheramar and other depressed communities, since it would be difficult for them to pursue their studies side by side with the higher classes of the Hindu community who observed untouchability.

In conclusion, the Member prayed that the educational concessions referred to by him be allowed to his community until it produced at least fifty graduates who would guide the community and instil into them the spirit of self-help, making them independent of all concessions at the hands of the Government in due course.

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The Member also suggested that a male and a female attendant be deputed in each hospital to wait on Cheramar patients and also touched upon the necessity of employing the members of his community in the public service.

President's reply .—With regard to your request to depute a male and a female attendant in each hospital to wait on Cheramar patients, the Darbar Physician will be addressed, and on receipt of his reply, Government will pass orders.

You say that scholarships should be given to the Cheramar students who are studying in the College and fee concessions to the members of your community. The question of giving fee concessions and scholarships is now under the consideration of Government.

Your suggestions for the nomination of two members of your community to the Legislative Council, the registry of lands in Kuttanad in the names of the members of your community, and the appointment of the Revenue Commissioner as the protector of the depressed classes, and your suggestions for giving appointments to the members of your community are noted.

113. The Administration of the Ayurveda Department.

Mr. Padmanabhan Martandan (Member, Chirayinkil taluk) began by observing that, though the Ayurveda Department came into existence long ago, it assumed its present shape only with the assumption of its headship by Mr. Sankara Menon. But the people were disappointed at the manner in which that department was being administered. The several institutions attached to the department were not productive of any practical good to the public. The students of the Ayurveda College were sent to the Hospital[4] and Pharmacy simply to make the public believe that practical training was being given to them. The Botanical Garden, intended to impart to the students a thorough knowledge in the identification of herbs, etc., was not in existence. The Member pointed out that the number of poor patients attending the Ayurveda Hospital was very low. Decoctions three or four days old were being distributed from that Hospital. The system of treatment known as the *Sodhana* treatment, a very important and effective system of cure, was not being followed in the Ayurveda Hospital. The Member said that the hospital did not serve the purpose for which it was intended, as the medicines were very few and even those few were quite useless.

The Pharmacy which should serve as a model institution in the preparation of the different varieties of medicines was a poor specimen of its kind. Valuable medicines such as *Dhanvantarataila* and *Kshirabalataila*, the preparation of which demanded considerable care, labour and expense, were not being prepared with the proper materials, and as a consequence they were being sold in the Pharmacy at low prices. A general impression had permeated the minds of the masses that the medicines in the Ayurveda Hospital were useless and as a result the faith in the Ayurveda system of treatment was gradually disappearing. The Member regretted that, in the Pharmacy, decoctions were being made from ingredients the essence of which had been already extracted. Many students who passed out of the Ayurveda College knew nothing about the preparation of medicines and much less about the method of treatment. He suggested that the Ayurveda Department should be placed directly under the supervision of a body of able and learned Pandits who would whole-heartedly work for the regeneration of Ayurveda.

In the matter of instruction that was being imparted to students in the Ayurveda College, the Member said that recently men with no knowledge of Sanskrit had begun to be appointed as teachers on the mere ground of their having passed the prescribed examinations. The syllabus of studies was, in many respects defective and the Member attributed it to the lack of knowledge and understanding of those who framed it. It was very strange that the Principal of a College,—the Ayurveda College,—should be getting a poor pay of Rs. 50, with practically no powers. The Member said that it was not because that there were no men capable of holding the post of the principal, but because Mr. Sankara Menon did not want them.

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